A Voice to the City,

Or, A Loud Cry from

HEAVEN

TO

LONDON

Setting before her { Her SINS, Her SICKNESSE, Her REMEDIES.

Mich. 6. 9. *The Lords Voice cryeth to the City, hear the Rod, and who hath appointed it.*

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Cambridge
PRINTED BY JOHN CLAY, M.A.
AT THE UNIVERSITY PRESS

A Voice to the City:

OR,

A loud Cry from Heaven to *London*, &c.

WHen iniquities are ripe, and a ſinful people have filled up their meaſure, the holy and righteous God, though he tarry long, yet at laſt viſits with ſevere Judgements, and breaks out in fury againſt them, and layes them deſolate; thus he did by the old World, thus he did by *Sodom* and *Gomorrah*; thus he did by *Jeruſalem* it ſelf, *when they deſpiſed his Meſſengers, and ſlew his Prophets, till wrath brake out upon them, and there was no remedy.* Now that you may not be cheated in the Cauſes of this ſo ſad a Calamity, nor be abuſed by a generation of hard hearted ſinners, whoſe God is their belly, whoſe conſtant practiſe is to blind the people, that their noon-ſpots may not be ſeen, and to feed you with fallacies, aſſigning that for a Cauſe, which is not a Cauſe, as in the Primitive times the Heathen Prieſts and their party would conſtantly perſwade the Emperors and Rulers, that all Defeats in Warr, Plagues and Deſolations, came upon them for ſuffering the Chriſtians to live amongſt them. I ſay, that you may not be cheated in ſo weighty a concern, I ſhall preſent to your view the expreſs Cauſes aſſigned in the Scriptures, for which God did ſend forth his deſtroying Angel to depopulate and lay waſt Cities and Nations.

One of the firſt memorable Plagues we read of, was upon *Pharaoh* and his people, *Exod.* 12. 29, 30. *At midnight the Lord ſmote all the firſt-born of Egypt, and Pharaoh roſe up in the night,*

night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead; that this was the Plague, you may see *v.* 13. and *Psal.* 78. 50, 51. What was the reason of this, what was *Pharoahs* provoking sin? It was oppression of the people of God, he would not give them liberty to serve God, he would not let them go; they desired neither places of favour nor profit; they petitioned not for the Temples nor Revenues of the *Egyptian* Priests, onely they would have liberty to serve God as himself had appointed; but this would not be granted, therefore the Lord punisheth the *Egyptians* with this noysome disease.

2. Another sore Plague we read of *Numb.* 16. and the great cause of this was offering of strange fire, humane inventions in the Worship of God, and resisting *Moses* and *Aaron* the true Ministers of God; it's true, the men that did this thing might seem to have humane Authority enough for so doing, for they were persons of Honour, Rank and Quality, *v.* 2. *They rose up before Moses with certain of the Children of Israel, two hundred and fifty Princes of the Assembly, famous in the Congregation, men of renown*; and being thus assembled, they would have fire and Sacrifices as liked them best, or rather, as suited best with their own lusts; for fleshly Worship best agrees with fleshly Worshippers, but the holy God who is very precise and jealous in point of Worship, would not take it at their hands, he'l have no services but of his own making, it must be fire from the Altar, the Spirit of God that must inkindle our Sacrifices, and the Institution of God that must warrant them; hereupon God causeth the Earth to swallow up the Ring-leaders quick, and their abettors were smitten with the Pestilence, *v.* 41. Humane Inventions in the Worship of God, have often times brought the plague upon his people; See *Psal.* 106. 29. *Thus they vexed him with their inventions, and the Plague brake in upon them.* They would needs adorn the Worship of God with Heathenish Customes, and make it trimmer than God made, but God abhors this, and will not bear it. So *Ezek.* 9. there you have the destroying Angel sent forth to smite the City *Jerusalem* with the *Pestilence*, his Commission very large, to spare neither old nor young, Maid nor suckling Child, and the cause of this severe

stroke

ſtroke you have aſſigned *cap.* 8. Thoſe who had profeſſed better things, are now guilty of Idolatry, they are engaged in heathenish rites and cuſtoms; and beſides this, they were grown bloody perſecutors and ſcoffers at Religion, *cap.* 8. *v.* 17. *Is it a light thing that they commit the abominations which they commit here, for they have filled the Land with violence, and have returned to provoke me to anger, and lo, they put the branch to the noſe.* They had once left off Idolatry as abominable, but now they are returned to the vomit, now they are violent perſecutors of ſuch that will not wallow in the ſame mire with them; now they are turned jeerers and ſcoffers, ſo *cap.* 9 *v.* 9. and upon this God tells the Prophet, *v.* 10 *As for me, mine eye ſhall not ſpare, neither will I have pity, but I will recompence their way upon their head;* ſo Ezek. 5. 11, 12. *Wherefore as I live ſaith the Lord God, ſurely becauſe thou haſt defiled my Sanctuary with all thy deteſtable things, and with all thy abominations, therefore will I alſo diminiſh thee, neither ſhall mine eye ſpare, neither will I have any pity, a third part ſhall dye with the Peſtilence, and with Famine ſhall they be conſumed in the midſt of thee, &c.*

3. We read of another great Plague, *Numb.* 25. there were two ingredients in the provoking-cauſe of this Peſtilence, the one was Idolatry, *v.* 2, 3. they joyned themſelves to *Baal-Peor*, and bowed down to Heathen Gods; the other was their abominable uncleanneſs, they were become debauched Whoremongers and Adulterers, impudent open-faced Lechers, as *v.* 5, 6. *Behold, one of the Children of Iſrael brought a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael.* Now the perſon to whom this gaudy Harlot was brought by this ranting Pimp, was none of the common ſort, no ordinary perſon, but a Prince, which made the crime the greater, *v.* 14. *Now the name of the Iſraelite was Zimri the Son of Saln, a Prince of the chief Houſe among the Simeonites, and the name of the Midianitiſh woman was Cozbi the daughter of Zur, he was head over a people;* and God was angry with *Iſrael* for having among them ſuch lewd and lothſome ſins, when ſuch as ſhould have been examples of Honor, Honeſty and Sobriety, to the inferior people, were Encouragers of all manner of lewdneſs, this provoked God to ſend the Plague among them.

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4. Another ſore Plague we read of 2 *Sam.* 24. and the reaſon was, becauſe *David* (though a good King, and a man after Gods own heart in moſt things) yet for the ſinfulneſs of his people, was left to be tempted by Satan to a carnal confidence, and vain boaſting in the arm of fleſh, and therefore would needs have a Muſter-rowl of all the Militia in *Iſrael*, he muſt ſend his Captain-General, and other Commanders, to muſter up in every Province the men that were capable of bearing arms, that he might ſee his ſtrength, and take confidence in them; but God would not take this at his hands; whereas *David* had been brought to the Crown meerly by the hand of God, had lived an exile for a conſiderable time, was hunted up and down from one Countrey to another, had no ſafe abiding-place, and at laſt was lifted into the Throne by a meer hand of providence, though annointed King long before; Now for *David* to forget that God that ſaved him, reſtored him, and ſo eminently honored him, and to rely & truſt in the multitude of an Hoſt, to reſt upon an arm of fleſh, and ſecure himſelf under the wings of a numerous Militia, this provoked God ſo highly, that he ſent forth the Peſtilence, and ſlew in a ſhort time ſeventy thouſand men.

5. Another ſore Plague we read of *Numb.* 11. and the ſinne that provoked God to ſmite them at this time, was, their lothing Manna, and luſting after ſome other delicacies; they remembred the fleſh-pots in *Egypt*, and luſted after them; it was not food for their ſuſtentation, but food for their luſts, *Pſal.* 78. 18. *They tempted God in their heart, by asking meat for their luſt.* When men cannot be content with the good things of a fruitful Land, but muſt have ſuch rarities, extracts, culliſes, quinteſſences, as will prompt and provoke them to uncleanneſs; this provokes God to anger, this God hath expreſly forbidden, *Rom.* 13. 14. *Make not proviſion for the fleſh, to fulfil the luſts thereof.* But if one Warning will not ſerve the turn, but you muſt take this courſe, ſee what will be the iſſue, *Numb.* 11. 33. *And while the fleſh was yet between their teeth, ere it was chawed the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great Plague.* And as the perſons that were guilty of this ſame, were the great ones, ſo the Judgement fell principally upon them, *Pſal.* 78. 30, 31. *They were not eſtranged from their luſts, but while the meat was yet in their mouths, the wrath of God*

came

came upon them, and slew the fattest of them, and smote down the chosen men of Israel. The Apostle tells us, these things were written for our example, lest we also be made an example, 1 *Cor.* 10, 11.

There is also a spiritual meaning of this History; by Manna is meant Jesus Christ and the Gospel-nourishment, *John* 6. 31, 32, 33. *Our Fathers did eat Manna in the desart, as its written, he gave them bread from Heaven to eat: Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not the bread from Heaven but my Father giveth you the true bread from Heaven, for the Bread of God is he that cometh down from Heaven, and giveth life to the World*; it did typifie Spiritual Food, 1 *Cor.* 10. 3. *They did all eat the same spiritual Food*; it shadows out the secret soul-enjoyments of Christ in his Ordinances, *Rev.* 2. 17. *To him that overcometh, will I give to eat of the hidden Manna.* And by the flesh-pots of *Egypt* is typified carnal Ordinances, fleshly services, calculated meerly for the honor and interest of carnal men, *Rev.* 11. 8. *Their dead bodies also shall lye in the streets of the great City, which spiritually is called Sodom and Egypt:* So that *Egypt* also hath a spiritual meaning, *viz.* a fleshly bondage, and tyrannical imposition as to the Worship of God; therefore when men shall be weary of Jesus Christ, shall loth spiritual food, soul searching and coverting Ordinances, soul-comforting Communion with Christ, and hanker after, and contribute their uttermost endeavours for soul-starving, soul-enslaving, fleshly Worship, that may best comport with their lusts, this great sin provokes God to send the Pestilence amongst them.

There are many other causes for which God sends this Pestilence amongst a provoking people, and for which in an extraordinary manner he sweeps away with the besome of destruction, and makes them sick with smiting them; As Amos 2. 4, 5. *Thus saith the Lord, for three transgressions of Judah, and for four, I will not turn away the punishment thereof, because they have despised the Law of the Lord, and have not kept his Commandements, and their lies have caused them to err after the which their fathers have walked.* When a people shall forsake the holy ways of God both as to conversation and worship, and be led by their own lusts, and fall back to the sins of the generation that went before them, for which God, in the sight of all men punished them, this is a provoking sin.

And

And ver. 6. there is another sin mentioned as a cause of wrath and mortality to a people, and that is selling the people of God, and bartering away their lives and liberties for gain, trade and profit. *Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they have sold the righteous for Silver, and the poor for a pair of Shooes.*

In a word, the great God is come out to plead with this Nation for all her abominations, he hath the same controversie with this Land as he had with backsliding Israel, Hos. 4. 1. 2. *The Lord hath a controversie with the land, because there is no truth, nor mercy nor knowledg of God in the land, by swearing, and lying, and killing and stealing, and committing adultery, the land breaketh forth, and blood toucheth blood, therefore shall the land mourn.* Oh how many High-way thefts & open murders do cry for vengeance at this day; in this lothsom, ranting, open-faced violence, villany, blasphemy and debauchery! To make up the sum of their provocations & to compleat their destruction, their Priests who should have stood in the gap to have stayd the Plague, who should have warned them by their Doctrine, & lead them by their exemplary conversation, were as bad as the worst, v. 6. *My people are destroyed for lack of knowledge*, and ver. 9. *There shall be like priest like people, and I will punish them for their wayes, and reward them for their doings.* Add one place more, Zeph. 1. where God threatens to consume all things from the land; nay, to bring such terrible desolations, that the great men, and rich men, shal fall down under the stroke, and shall not be able to avoid the calamity, ver. 14. 15, 16, 17, 18.--*The great day of the Lord is near, and hasteth greatly, even the voice of the day of the Lord, the mighty men shall cry there bitterly, that day is a day of wrath, a day of trouble and distress, and I will bring distress on men that they shall walk like blind men because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as dung, neither their Silver nor their Gold shall be able to deliver them in the day of the Lords wrath: but the whole land shall be devoured by the fire of his jealousie, for he shall make even a speedy riddance of all them that dwell in the land.* Now the great sin of that day are intimated *ver.* 5. joyning Heathen worship with the worship of God, and v. 6. Apostacy from former profession and

practise

practise of holiness, *Those that are turned back from the Lord, and have not sought the Lord, nor enquired after him*; And 2*dly*, Cheating and deceitful dealing in trading, ver. 9. *I will punish all those that leap upon the threshold, which fill their masters houses with violence and deceit.* 4*thly*, A carnal secure spirit, setling themselves in their present enjoyments, and concluding, that God will not overturn nor disturb the rest of sinners, nor bring to pass the great things he hath promised; such who have quenched all the former convictions, extinguished former lights, and though once high in expectation of Glorious things, even the time of restitution of all things, yet now are returned to an earthly, worldly, secure frame of heart, ver. 12. *And it shall come to pass at that time, that I will search Jerusalem with candles, & punish the men that are setled on their lees, that say in their heart the Lord will not do good nor evil. Therefore their goods shall become a booty and their houses a desolation.*

And now, Oh *London*, harden not thy heart, shut not thine eyes, but behold and see, whether all these abominations are not in the midst of thee. Now prepare to meet thy God in Sackcloth and Ashes, humble thy self, and mourn for thy sins, and turn unto the Lord, that he may turn from his feirce wrath, and not make thee an utter desolation and hissing, an abhorring and reproach as long as the world endureth.

And that I may faithfully help you in your duty, I shall follow the same method in the Medicines, as I have in the Maladies.

1. The first Plague was for oppressing and persecuting the people of God, and not letting them go to worship as he had appointed. O ye Magistrates, look to this, your heavy hand upon Gods people, hath brought the heavy hand of God upon this City. Swearing, Whoring, Drunkeness, Sabbath-breaking, & other crying sins ye have left unpunished; but if a company of poor Christians had but met peaceably in a corner to pray to their God, and exhort one another in the things that concern their eternal salvation, with what eagerness have you hunted after them? with what taunts & derision, even bitter and scurrilous derision have you examined them? with what remorsless severity have you condemned them? how full of blameless Christians have your prisons bin, for no other Crime but *matters of their God*? you cannot say that they were punished for this or that fundamental

mental error, or destructive opinion, for their judgments and opinions you never examined; the only crime alledged, was for meeting in private to worship God. Surely had you been in the primitive times, the Apostles and Churches of Christians who differed from the Magistrate in point of worship, had by you fallen under the same condemnation with us. Your Ale-houses full of drunkards, Streets and Fields full of sportings on the Lords day, some houses full of *Papists* at Mass, beastly Play-houses, with open-face teaching the youth Ribaldrie and looseness, tolerated, nay licensed, as if no crime were punishable but praying and preaching in private; the Lord help you to repent of this, and do so no more.

2. The second crime mentioned, was inventions of men in the worship of God; Now I beseech you as you love your own souls and would have the Plague stayed, be humbled for this great sin, examine by what Spirit, by what Authority, of whose composing your worship is, did God ever command those services, Ceremonies, Altars, Vestures, Gestures, Saints days, and formalities, in which is the chief of your worship? did God ever bless them to convert a soul from Satan to Jesus Christ? did God own them in healing & comforting of a wounded conscience? are they the best of men, the most holy, and mortified, in whose souls stead you would venture your souls when you come to dye; that are the Authors Abettors and zealous followers of such worship? Remember that God would not bear the ten Tribes for making but one holy-day like the Feast himself had instituted; yet, how many dayes dedicated to Saints, kept holy to them, and persons punished that observe them, not, do you observe? a Heathen invention at first for the renown of their Devils and Heroes, and afterward in imitation of them taken up by the most ignorant *Papists* in the most corrupt times of Popery. Examine whether the Names, Titles, Offices, Dignities and Jurisdictions of the Ministry are by Divine Appointment, whether they have the characters of a Gospel-Ministry, and the care of Gospel-Ministers, and if you find that persons and things, worship and Ministers have not the stamp of Divine Authority upon them, oh repent, repent that ever you have provoked God to jealousie, that you have stirred up his hot displeasure by your making to your selves Graven Images.

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3. The third Plague mentioned, was for open-faced uncleanneſs. And never did any age abound with ſuch impudent practiſes of this kind, as this age and place; great perſons whoſe examples are the Rule of inferiors, have ſome of them publikely declared their ſin like *Sodome*, openly ſhewing their nakedneſs; others violently forcing women, openly attempting the chaſtity of ſome, which if not reſcued, had been violated by them; others murdering perſons becauſe they would not ſerve their luſts, and many living in profeſſed adultery, owning of it, and glorying in it, as if the holy God will never viſit for theſe things. *But Whoremonger and Adulterers God will judge.* Therefore ye Adulterers and Adultereſſes, mourn for your ſins, go to God by prayer for the pardon of them, it may be you may yet find grace in his ſight: *Iſa.* 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon;* pray for a clean heart, that God would mortifie your hainous and unruly luſts that war againſt your ſouls, and will aſſuredly bring you to hell, if ye repent not. To you Magiſtrates, if you have any pity for your own ſouls, or for this great City, Execute judgement upon incorrigible offenders in this kind; ſee how this duty zealouſly performed, ſtayed the Plague, *Numb.* 25. 7, 8, 9, 10, 11, 12, 13. *And when Phineas the ſon of Eleazer the ſon of Aaron the Prieſt, ſaw it, he roſe up from among the Congregation, and took a javelin in his hand, and he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael and the woman through her belly; ſo the Plague was ſtayed from the Children of Iſrael. And the Lord ſpake unto Moſes ſaying, Phineas the ſon of Eleazer, the ſon of Aaron the Prieſt hath turned away my wrath from the Children of Iſrael, (while he was zealous for my ſake amongſt them, that I conſumed not the Children of Iſrael in my jealouſie.) Wherefore ſay, behold I give unto him my Covenant of peace, and he ſhall have it, and his ſeed after him, &c.* Up and be doing ye Magiſtrates of this great City, let your zeal run in the right channel, againſt the enormous ſins of the times. But be it known unto you, if you ſhall be negligent and remiſs in this work, God wil raiſe up Saviours, God wil ſpirit ſome or other that ſhall execute Judgement and Juſtice, and you ſhall fall in your iniquities.

4. The fourth Plague was for carnal confidence in an Arm of flesh; Because all the Arms and Strength of a Nation is for you, therefore you are secure, boast your selves, and are confident you shall never be broken; you may remember that as valiant Armies, as successful Militia's, and as victorious Fleets have been in other hands; yet how easily did the great God, for causes best known to himself, take away the hearts, and take the people out of the hands of those men, who in their day were the terror of the Nations round about them? be not high-minded, but fear; for if it hath been done thus to the green Tree, what shall be done to the dry Tree? lay to heart that Scripture, Jer. 17. 5, 6 *Cursed be the man that maketh flesh his Arm, and whose heart departeth from the Lord, for he shall be like the Heath in the Desart, and shall not see when good cometh, but shall inhabit the parched places of the Wilderness.* And as to the diverting the judgments procured by this sin, I advise all persons who have been hightned by their carnal confidences, to do as David did, 2 Sam. 24 10. *And Davids heart smote him after that he had numbred the people, and David said unto the Lord, I have sinned greatly in that I have done, take away the iniquity of thy Servant, for I have done foolishly.* And v. 17. *And David spake unto the Lord when he saw the Angel that smote the people, and said, I have sinned and done wickedly, but these sheep what have they done? let thy hand I pray thee be against me and against my Fathers house.* Here was a tender Magistrate, that preferred his peoples welfare before his own. Oh that great persons would behold with compassion how many thousands their sins have hurried to the grave, and that they would repent and turn to the Lord!

5. The fifth great Plague was for loathing Manna, and lusting after Quailes: if there were no other argument to persons of honour, But the grandure and noble house-keeping of their Ancestors, their constant Tables and Entertainments to the Gentry & Yeomanry of the Country, which now is wasted upon a few invented Kickshaws to pamper lust, while their empty Mansions in the Country, and the hungry bellies of poor neighbours, grumble and mourn for their luxury, whilst their God is their belly, their glory their shame, their lust the end for which they live; and what a sad reckoning will there be at last, when God shall call them to account how they have bestowed all that Treasure

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he put into their hands, and they have nothing to answer, but, Our cursed Lusts have swallowed up our Time, our Estates, our Bodies, our Souls. As for you that have slighted Jesus Christ and the Gospel, and have returned to *Egypt*, see the just judgment of God upon you, threatned to such, Ezek. 20. 24, 25. *Because they had not executed my judgements, but had despised my Statutes, and polluted my Sabbaths, and their eyes were after their Fathers Idols, wherefore I gave them also Statutes that were not good, and judgements whereby they should not live.*

Let all Apostates and Backsliders remember from whence they are fallen, and repent, let that dreadful word awaken you, *Heb.* 10. 38. *If any man draw back, my soul shall have no pleasure in him.*

Let all those who after long banishment and punishment for former sins, have been restored again, and brought every man again to his place, and yet go on in their old provocations, let them read *Jer.* 12. 14, 15, 16, 17. *Thus saith the Lord, against all mine evil neighbours that touch mine inheritance which I have caused my people Israel to inherit, behold I will pluck them out of their Land, and pluck out the House of Judah from amongst them, and it shall come to pass after I have plucked them out, that I will return and have compassion on them, and will bring them again every man to his Heritage, and every man to his Land, and it shall come to pass, if they will diligently learn the wayes of my people, to swear by my Name, The Lord liveth, (as they have taught my people to swear by Baal) then shall they be built up in the midst of my people, but if they will not obey, I will utterly pluck up and destroy that people, saith the Lord.*

Are not your Priests more proud, bloody, persecuting, prophane and superstitious, then ever? Is not that word fulfilled in them, *Ezek.* 22. 25, 26. *There is a conspiracy of the Prophets in the midst of her; like a roaring Lyon, raving the prey, they have devoured souls, they have taken the Treasure and precious things, they have made her many Widows in the midst thereof, her Priests have violated my Law, and have prophaned my holy things; they have put no difference between the holy and prophane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am prophaned among them:* Nay, if they have put any difference at all, it hath been by con-

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tempt and reviling, perſecuting and worrying the godly, encouraging, and taking into their boſome the ungodly, as *Ezek.* 13. 22, 23. *Becauſe with lyes ye have made the heart of the righteous ſad, whom I have not made ſad, and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life; therefore ye ſhall ſee no more vanity--for I will deliver my people out of your hand,* Amen.

Are not many of your Gentry more debauched, more full of blaſphemous Oaths, more enemies to holineſs, ſobriety and civility, than they were before? Aſſure your ſelves both one and other, God will fulfil this word upon you, even utterly to root you out except you repent.

And as to the common ſort, who have been encouraged by your example, are they not wretchedly poluted? nothing but ſwearing, curſing, drunkenneſs, and among them Hell is broke looſe, and the very Reins of Modeſty and Humanity, are relaxed, ſo that God may juſtly ſpread your Carkaſes as dung upon the face of the Earth, and make room (by your deſtruction) for a more righteous and ſober generation.

Now therefore to conclude, You that have any tenderneſs left, that have not quite transformed your ſelves to Beaſts and Devils, you that would eſcape Hell, you that can with any remorſe behold the dying-pale-face of this Nation, ſtabb'd at the heart by theſe ſins of yours, Oh tremble at the fierce wrath of God that is gone forth againſt you, and abhor your ſelves for all your abominations, there is yet ſome encouragement left for you to turn and be ſaved, 2 *Chr.* 7. 13, 14. *If I ſend the Peſtilence among my people, if my people that are called by my Name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their ſins, and will heal their Land.* Be humbled for, and turn from all your wicked wayes, and be upon your faces in the duſt for mercy and pardon, before the deſtroying Angel arreſt you, and you be brought to the Bar of Divine Juſtice, where every impenitent ſinner will receive this ſentence, *Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.*

To you that fear the Lord, and tremble at his righteous Judgments,

1. Be not over-confident that you ſhall not fall in this com-

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mon calamity, for though the generality of Gods people shall be ensnared, yet we have deserved by our sins to perish in this Wilderness, and some shall fall of this Disease, to humble the rest, and to harden the ungodly.

2. Be not surprised with a pannick fear, be not slavishly timerous, for this rugged, nasty Messenger comes on your Fathers Errand, and his business is to call you home to your Fathers House, and you have your Fathers Promise to be with you in the midst of the Valley of the shadow of death.

3. Be much in mourning for your own sins, and the provoking sins of others, and hereby you will be entituled to a Protection, *Ezek.* 9 Set a mark upon them that sigh and mourn for all the abominations that are committed, and a charge is given to the destroying Angel, that he comes not near such.

4. Be flying into special Providence, *Psal.* 91.

5. Be eying Jesus Christ our merciful and tender High-Priest, who will stand between the living and the dead, our Passover, who is sacrificed for us, and the blood of sprinkling shall save us from the Plague of the Plague, the guilt of sin.

6. Keep up secret Communion with God, that if you should be shut up, and no body suffered to come nigh you, yet God may be with you, as he hath promised, and stand by you, as he did by *Paul*, 1 *Tim.* 4. 16, 17. *At my first Answer, no man stood with me---but God stood by me, and comforted me.*

Lastly, The voice of this Dispensation to you, is, that you set your hearts and your houses in order, *Isa.* 38. *i.e.* Get all scores cleared between God and your Immortal Souls, in the Blood of Jesus Christ, and so settle your Estates which God hath blessed you with in this World, that when you dye, Christ himself may entertain you with a *Come ye blessed of my Father*, &c. Matt. 25. 34, 35.

FINIS.